M1748
Wednesday, January 7, 1970
New York
Group III

Mr. Nyland: So, now first Wednesday in 1970. It's always a question of what will the year bring. And many times it depends on how we start out; it is as if when you write a book, already in the first sentence you must know what kind of book it's going to be, also the length of the book or the particular level on which either a story or an essay will have to be written.

When one starts off on a kind of a new venture like having a series of talks or questions or discussions, we have to start on a good level not too high, surely not too low. It is as if, when you start in the morning and you get up and the way you want to spend your day, that you start on as good a level as you can be. First place, of course, healthy and hoping that you have rested enough; also that the sleep has done its duty, which is that the centers have become disentangled and have rested on their own without interference of the other centers; so that at the moment when one opens one's eyes and enters, you might say, into the 'outside' world again—because your sense organs will start to function immediately—that then the level of your Being will determine many times how your day is going to be.

When there is a desire for life, then, of course, you become invincible. If the desire continues during the day and the different ways by which laws of gravity will affect you during the morning, you may be able to extend the level of your Being for quite some time—several hours. After that, it goes down. If the day doesn't start out right, the level of your Being goes down within the next half hour and then you're back again on a very low level—performing your duties, of course, but not very happy and usually not effective enough and also, of course, not alive enough. And it's a question of keeping one's aliveness during the day as long as you possibly can; that is, there is a momentum that can be established with the energy with which you start out and that then, with that momentum, the line of your Being runs parallel to the line of the time that you spent during the day, that perhaps at twelve o'clock you might go down a

little bit and usually you get tired out and then, quite naturally, your interest might wane, or the level of your Being almost automatically goes lower and lower.

The problem for a day is to see how one can augment the particular interest in life, and going through the day that one keeps it up to a high level and not allow it even to go down too far. Because if it goes beyond the ... if it goes below a certain level, it's extremely difficult to come back again. If the level is varying a little bit and one sees it, it's fairly easy to come back again and to call it back ... to come to yourself. When it's below a certain point, much more energy should be spent in trying to bring it back; and in most cases you don't have the energy and you finish your day in a certain form of existence only—not really alive then, just keeping on breathing.

It is like that with Work. If you start with Work with an interest—and it may be based on curiosity or any kind of a different motivation for yourself—you start out steadily. Don't start out with a flash—that is, as if something is already exploding in you—and that then, in that kind of explosion of an over-interest and an over-curiosity, you burn up much too much and after a little while there is nothing more because it cannot even be fed.

How to start in relation to Work on oneself. The basis, of course, has to be that one knows it is necessary; that is, that there are certain things in life which you know need repair, or that you are stuck in the way you are and that you don't know exactly how to continue, or that that what has affected you has affected you so much that you really are at a loss and you are floundering, and your mind is confused. How to start with that kind of a state, and is it actually possible that in that kind of a state, which I call a little bit 'below' the line—when it is easy to return—that one then actually can derive enough from a certain impetus which one would wish for but where the body and the mind and even the feeling is not sufficiently alive to receive it or to do anything with it.

How do we get steadiness in Work. The constancy of seeing oneself as one is without becoming involved in criticizing what one is, would, of course, create the condition in which one has a feeling; and very definitely expressed in the form of a wish that certain things ought to be done for oneself, and that with that, having in mind constantly that one sees what one is, that then there is enough reason why one wants to be interested in doing something about one's life.

Maybe you do not know how to approach Work. That is, the difficulty is: When you read, or when you hear a little bit about Objectivity or you feel that it might be something that is

useful, from what place is your interest starting. Where is it really coming from, or where are the empty spots that you would like to fill. Because it cannot come from the empty spots itself. It cannot come from the mind when the mind knows it needs more of a different kind of information than it has already. Something else must be there that points to the spots which are empty, and then there has to be an 'order,' as it were, given to something in oneself which indicates and pointing to the spots that one says *that* has to be filled. And it's the same with feeling. One knows that the feeling is inadequate; and at times you want to say more than you can, you cannot find words; and if you really feel you don't want words ... and then for the communication of such feeling you're dependent on an expression, and when words fail you maybe at most you can express it in another physical way but, at the same time it's not a very good kind of a language; and one has to learn that kind of a language before you actually can formulate enough, or at least have a conception within your feeling that you know that something has to be done and again, it is an empty spot that is left in your solar plexus.

Because the world of one's feelings is very small, and if one wants to find out, for one's physical behavior, what is still lacking, one is quite easily satisfied with saying that it is impossible. The reason why, for a physical center, it is easy is because we know that we don't grow anymore. There is an end to the growing of our physical body. There is also an end to the possibility of manifestation of the physical body. There is a limitation to a certain quantity of manifestations which belong to oneself, and that even sometimes if you would like to imitate someone else, it doesn't come really from the right place—unless you are a special kind of an actor and could then imitate as if you were someone else... But you will never get rid of the idea that you are acting, and that what is natural to you is limited by that what is the physical body and the way it can behave and whatever your mind assumes sometimes; and it has no life in it or there is not enough life to make it convincing, then of course after a little while it also disappears.

The reason why we are satisfied with the physical body as it is, is simply that we know it won't grow anymore; and that therefore that what is now acquired as posture or any kind of a gesture that one makes, or any kind of a limit that there is to an expression on one's face, or that one is determined ... and I mean, now, by that, that what is already preordained is limited by the physical body itself physiologically—and of course psychologically, as far as the mind is concerned—and that there is, then, in that limitation no possibility of transgressing or the

acquisition of certain new forms of behavior, than only after quite some time.

And the difficulty with that, of course, is even worse; because after some time, when one has lived for a little while and the body has acquired certain characteristics of its own and there is a personality that we have to consider, that what is habitual starts to crystallize out, and as a habit it is not even concerned anymore ... or rather, that one's mind is not concerned with the habit. Because that what becomes habitual is almost mindless, it is left then to the limitations of the body and the habit is not known unless one pays special attention to it. With the feeling it is a little different because it is much more flexible although it is very small, with the mind it is much more our enemy than we realize.

What does one want from Work. In the first place, of course, that what is quite obvious: That one is not complete. I think one has to be quite clear, however, about what is not complete. Because if I judge my completeness, it has to be in relation to what I want to do. If my completeness or incompleteness is considered from the standpoint of a personality living on Earth I can, of course, say I have to acquire certain 'dexterities' in order to fulfill and fill my life out for the requirements of Earth. And that, of course it's obvious that's quite right, and for that we study and have education and one thinks and talks and exchanges ideas ... and also one is engaged in ordinary physical activities or even feeling activities or mind activities, but when I talk now about the 'incompleteness' one really leaves all of that what belongs to Earth quite alone and let it be, for itself, whatever it may be.

There are two reasons for it. The reason that I want to Work on myself does not concern itself at all with the condition in which I happen to be. Because that what I wish to learn, at the present time does not exist at all, and any kind of a makeup of my personality is sufficient for the purpose of Work. When I say that I am in ordinary life the way I am and I am sufficient or perhaps a little insufficient, I can always make some kind of an adjustment; or, if I want to study or dedicate myself to a certain purpose or if I want to be a good fellow, I can try to make ends meet in that sense. I can be a friend if I want to be—if I really set out to be one. I'm not that awkward usually, and only exceptional types will not feel at home as compared to the totality of what we call 'humanity' around us—of that with which you are used to deal, and in which we have ordinary affairs of life to communicate with each other.

So the incompleteness has reference to something else. It has reference to the fact that the level of a Being gradually during the day goes down. One wants to say that if I could actually

remain sufficiently alive and at a certain level so that my aliveness always will be the same during the day regardless of a little tiredness; but that it is being fed by something within me and wherever it may be fed from, that at least there is a possibility of maintaining that with which I started out in the beginning of the morning or whenever I happen to wake up, that then I would solve the problem of remaining complete in relation to that what I call the 'responsibility' for my life.

And it is always that I have to consider that. Because if I don't want to be responsible, Work on oneself has no meaning whatsoever. That is why the emphasis many times is on the necessity of understanding one's ordinary life the way it is and as it is; and one considers it and one only has a measure of reference regarding the ordinary world in which we happen to live, that what is needed is to be in balance regarding one's ordinary outside activities, the relationship with ordinary people or the people one has dealings with; and not considering primarily what it is to have a private life or a personal life, many times that what is needed is first to put one's house in order so that not too much energy will have to be spent in worrying about the condition in which I happen to live. And, for a long time when one wants to Work one has to consider Work first in relation to trying to fix up one's own house so that that becomes livable and that I feel at home in it, so that I don't have to think too much about certain things which might distract me from the desire of wanting to Work on myself.

The reason, of course, for wanting to Work on myself would be to make myself more complete, but this time in the eyes of Heaven instead of in relation to what happens on the Earth. So, the depth of one's feeling regarding the wish that I want to Work, requires first a preparation on the part of myself. I have to find out first what I am, with that I start. What is the instrument I work with. What can I already depend on. What are the different obstacles that keep me away from the possibility of opening my eyes to the reality of myself. What is it in ordinary life that actually concerns me and that I say it is 'not right' for the purpose of developing something that I know I'm incomplete about, which is my inner life; and if I can define then what is meant by my inner life, if I know that inner life could exist and then could come to the conclusion that it ought to be there and that at the present time the incompleteness is simply that it is not sufficiently developed ... so that it cannot give me any particular advice or not even support, then the question is: What will I do in order to develop it.

If it is inner life, I could, of course, start by deepening my feelings; because anything that is

a little bit further away from the surface I would call then ‘deeper,’ and of course I would say if it is ‘deep enough,’ it can reach that what I call what is ‘inner,’ or within me.

The question is always: Can I reach it, or, is it possible that I reach inner life by the means which I apply to outer life. You see, what is the aim. In outer life I have the consideration of my personality—that it becomes worthwhile enough for me to continue living on Earth, and that in that kind of a life I want to accomplish certain things also, you might say, in the ‘eyes of the world’ so that they then respect me; or that I behave more or less normally; or that I can adapt myself well enough to conditions as I find them; or also that I have strength enough to overcome certain forms of suffering which, of course, will happen to me. Because no one is free from that. Some have a little more, some a little less; some have a little bit more superficiality to ease it over any kind of a suffering, some happen to be a little bit too deep already so that suffering will always get hold of them, and then they have to go through certain periods of having to consider it, and after some time they hope then that they can forget.

If I look at this particular way of how I now spend my energy and how I see that it must go in any kind of a form belonging to the outside world—that is, that whatever energy I receive by means of ordinary food, and also what we simply call ‘impressions’ which I receive by the sense organs—all of that I can quite easily say that it is ‘subjective’ in its nature but the question is, is that finally equipped well enough to find out something that is of a different kind of a nature.

If I consider my inner life of a different kind of structure, and if actually there is such a difference between an inner life experience or an outer. And, if there is a difference, what is that difference. In ordinary life and the outside world and the way I am and the way I react—all of that belongs to an outside consideration. And receiving impressions from outside only, I digest them on the surface and immediately that what is an activity from someone else or some other kind of a condition which affects me, I then have a reaction in which, as it were, the energy that I receive in that kind of a form of an impression is ‘turned back’ towards the outer world again, and in that kind of a reaction I utilize what I have received for the purpose of continuing with the experience.

If I now compare that with how an inner life should function, of course I have to exclude immediately a great many impressions which I receive in my outer world, and that what I could receive within myself—and could affect my inner life—has to have a certain quality. I call them, of course, more ‘essential’ for myself. I also can say it affects me ‘more deeply,’ or I am

'touched' at a certain place and it leaves a certain mark and I don't forget as easily. But, is this the kind of inner life that we really mean. Because this kind of inner life is nothing else but a little bit of a purification of my outer life, and the conditions which take place essentially for me are practically the same—only, the number of my so-called 'reactions' are much less and, of course, because of that a little bit purer. But in sum and substance, they remain the same in quality.

When we talk about inner life, we talk about something else. We talk about what is the real value of a Man. We don't talk about his particular feelings, or not even his spiritual development. We talk about the completeness of a Man as far as his Being is concerned. By Being, we understand the combination of the three centers more or less unified. What do we mean by unity. It is, of course, a Oneness. That what was first a number of things have then combined into an entity, and the entity starts to function as an entity and not, any more, as the component parts.

The question of unity is, of course, a form of fusion in which the totality of a personality acts as One and not the different parts of a personality, and that simply for simplicity we use the three centers are ... as the most fundamental parts out of which the personality is made up. When I say that the person is 'One,' he is not acting with his mind only; at least in his mind and his feeling, have to agree about the activity, and the activity is then a logical result of that what is felt and what is thought. And when there is no disagreement between those two centers, the third center can then join in executing that what is felt and thought, and in such activity the three centers become One, and in the activity of the three centers—now united in the experience, or that what is activity of a personality—has become a unit.

The activity need not always be physical; it can be an activity with one's mind and it can be an activity with one's feeling, but in all three forms of activity the other two centers ... or all three centers should be combined in One, and *that* I call the 'level' of a Being, either as a personality or at any place and any time of its own development. So that when one says "I," that that ... one means, really, the totality of myself so that there is no disagreement, but that there is a balance between the three centers and the entity then is, you might now say, 'homogeneous.' By that I mean, again, that that what is the Being, if it were divided into small parts each Being—and each particle of a Being—would represent exactly the same in quality as the totality of a Being. Sometimes one says that that is really a state in which there is 'fusion' of three centers,

and that then the aim, which is pursued by means of the three, has only value because there is no disagreement within that what is aiming at an aim.

The opposite of homogeneity, of course, is heterogeneous—that is, there is division, there is not agreement. And so, when I start to consider my activities in any one of the three centers and I try to trace where it comes from—not only as motivation but as execution—and that it becomes then a form of behavior in some way or other, when it is fed by the totality of myself having become a unit it has a quality which is not there when it is only one, or at most two, centers functioning for me.

This is the difference between outer life and inner life. Inner life is based on this fusion process of the Oneness of oneself, so that when one says "I," it represents all of one. The concentration ... that kind of a process in which I force my mind, and helped by my wish to do certain things by means of my body, is simply an indication in which, at that time of the experience of such unity—fervently wishing to do that with all my heart, my hand and my head—represents for me a certain experience, I call it, of my 'Being.' And it is not necessary that that Being is totally Conscious. It can be unconscious, but there can be different levels dependent on the quantity of each center giving this kind of a Oneness to the entity.

In an entity, the three component parts do not exist anymore. It is, they have fused sufficiently to make something as an entity which has different properties. You must understand what really takes place in that kind of an experience; because the thoughts and the feelings having combined and having become One, and the physical body—acting on that what is the result in the activity of the physical body—it joins with the agreement of the feeling and the thought and these are the three component parts, but the fusion process produces a Being in which the thought and the feeling do not exist any longer, and that what becomes activity, is the activity of the Being as a whole.

I do not know if you understand these kind of processes which, of course, physically are quite familiar to anyone who knows something about chemistry or physics; so that that what is in general the formation of a new kind of a body—a chemical unit which is composed out of three different component parts uniting under the influence of an attraction between them and dependent on the conditions in which such a reaction must take place—that at ... that what is the resultant is quite different from that what formed that what became a unit. If I have water and I consider hydrogen and oxygen—which, of course, are gases—and when under certain conditions

they are brought together and then can join and then form water, the gaseous state is gone, and the liquidity of water is not at all in any of the gases hydrogen and oxygen. And when chemically I say it is H_2O, it simply means that the two component parts represented by two kinds of hydrogen ... two forms of hydrogen, as molecules, connected with oxygen as another molecule will then form a molecule of water, it's quite obvious that water is entirely different in property than what is hydrogen or oxygen. But that water actually is made up of those two gases—in that relationship of two hydrogen and one oxygen—is again proven that I can, by means of an electric current, split them up again, and I get out of the water again my gases back.

The level of a fusion at a certain point simply means that a change takes place; perhaps gradually, but in any event when that what is being formed as an entity has only a relationship out of which it came but it is not that what it was, it is now something different. In the same way, inner life—the way we talk about that—is different from outer life; and it is different in the form of expression; that is, life as it is as life is the same, but that what is the expression of life by means of a form is different, and it is the fusion of the one form going over into another which makes the difference in the behavior-form of inner life as compared to outer life.

I think you have to be very clear about that first; because we are talking about something that is quite different from our ordinary, subjective state, and when one wishes to understand Work on oneself it's exactly the necessity of introducing something which belongs to a different kind of a world, and, is as much different from the present world which we call 'subjective,' as the hydrogen and oxygen are different from a drop of water. That what is introduced into the component parts of my ordinary forms of behavior: So that out of outer-life experiences and expressions of life in the world of the Earth, something must be introduced which gives me the possibility, in the first place of fusion, and in the second place to act in accordance with the new state that has been reached.

This is the difference between subjectivity and Objectivity, and the sole aim for trying to become Objective is simply that I would like to leave my subjectivity for whatever it is worth—and belonging to Earth and mostly being contained within my physical body—that then in that kind of a process I gradually will understand the form in which my life now appears on Earth, and that in the state of fusion—which is dependent on the conditions of outer life on Earth—that something else is formed which then can contain my life in case the component parts of my three centers will die.

That what will first die, of course, is my physical body.

[Aside: Who's at the door. Response: Someone reading. Mr. Nyland: Hah? Responder: Someone reading, Doctor Nyland. Mr. Nyland: Someone what? Responder: Reading. Mr. Nyland: Reading. [pause] The door is to be kept closed, huh?]

When I understand that that what is the difference between subjectivity as belonging to outer life on Earth and that what I understand by Objectivity, which belongs to a different level of Being, it does not mean that I have to get away from the Earth in order to experience Objectivity. It *does* mean that that what I wish to experience, although it may take place on Earth, is no longer subject to the laws of Earth. This, of course, is the difficulty. It would be quite easy to imagine that if one dies, that that what might remain as life could then experience certain forms of Objectivity away from the Earth. But I have no assurance that that even would take place. And I believe that it is much better—at least it is more certain—that if I try to understand the condition in which I am now, that perhaps because of that kind of understanding I may be able to prepare for the possibility of death of the physical body. The incompleteness we talk about is simply that that what I accept as subjectivity, and quite sufficient for the purposes of Earth, has to be changed into another kind of a combination in which that what is now not developed could be developed and that the form of entity—that is, the unit which can be produced on Earth as a combination of the three centers—could become more complete, dependent entirely on the component parts being completer than they are now.

So it brings us back to the realization that that what we are at the present time equipped with, is only fulfilling part of that particular requirement. Of course it is obvious that the body is complete—excepting dying. That what is feeling is not complete and that what is mind is not complete, and they have different degrees of incompleteness; because I know that I'm limited in my feeling and it cannot even stand on its own feet because it needs the body for expression, but as far as the mind is concerned it is an obnoxious kind of an enemy every once in a while, and it certainly creates a tremendous amount of trouble whenever it has anything to do with my feeling. And many times there is no reconciliation even possible, because my mind will continue to have its own reasoning and cannot enter into anything that has to do with the condition of my feeling. And then, of course, I'm up against it because I am far from being homogeneous.

All right, John?

John: Just a minute.

Mr. Nyland: Huh?

John: There's another instrument.

side 2 Mr. Nyland: When I consider this question of unity of myself as I am, there is, of course, the possibility of unifying that what exists and, you might say, do 'the best I can' with it, but if I consider if the component parts could be more complete in themselves and then be a good match for that what is already completed like my physical body, then the level of the unity would also be enhanced. Because there is no question about it: If my feeling is only halfway developed and my mind is still being too antagonistic to stand on its own and have an understanding of the feeling or the behavior-form of my physical body, then I would have the trouble of first trying to develop that what is needed for my feeling center to become more complete in its full-grownness, and for my intellectual body really to go through the whole gamut of an Octave before it could be considered a complete body.

I do not know how much you have read about such things and to what extent, even, if you are familiar with this kind of terminology. I would advise you—all of us—to read All and Everything, to really start to become familiar with a few of these terms. And perhaps you will get stuck in reading the book because the book is not easy, but you can read it quite superficially and not bother too much, as yet, about the things you don't understand. If you read it that way—and Gurdjieff, as you know, advises that: To read it like any other book, or to read it like a newspaper—there are many things, of course, that in first reading, when the book is a little difficult, you will gloss over, and you don't want to take the time to look certain things up or even to think about it too much. Take it as a story. Take it as something that contains certain tales and which have a truthful appearance, in which the discussions of Beelzebub and Hassein are put on a certain plane and discussing, then, what is the condition of Mankind at certain times in history; and that Beelzebub is telling about his trips down to the Earth, descending to the Earth in order to help on the spot to correct certain conditions which apparently, from the standpoint of where they were, which happened to be Mars, were not correct; and then his desire to want to find out, then, what could be done and to give helpful hints to those who might be in charge, or in any event to see if he could be effective in eliminating certain conditions which were harmful.

If you read it as a story of that kind, a little bit like a fable, a little bit like sometimes being drawn down to Earth and out of the philosophical discussion of Beelzebub and Hassein, or that you gradually understand what is the relationship between a grandfather and his grandchild. What is the relationship of Ahoon, who happens to be the servant and who comes in at certain

times and also expresses himself. What is the relationship of the captain of the ship where they are, traveling through space, and what is meant by the fact that Beelzebub is now going home to the planet Karatas after he has fulfilled his obligations on Mars, which was needed for him in order to complete himself and to undo what he had done prematurely in the presence of His Endlessness.

It is like a story, then, that unfolds gradually with these different Descents which, of course, in that also have a meaning and are allegorically explained more or less; but not sufficient for the first time, and you must continue to read, because after that there is much more discussion, particularly a chapter on America, or then the questions of war, the question of religion, the question of Impartiality and the mountain pass. And after all of that, the last chapter—From the Author—in which he tries to give certain advice, or perhaps holds out a certain hope for the possibility of Man, as he is on Earth, that he might develop even when he is on Earth.

I would say you read this book, if you can, every day a little, or whatever it is that really could arouse your curiosity. Because if one is interested in this kind of Work, you must go to the source. There's no particular reason to take second-hand information. It's even not necessary to hear me talk about it, because it's also second hand. Gurdjieff left this as a legacy in order to communicate to hereafter—that is, those who would continue to live after he died—something of his philosophy or his way of looking at life or the consideration of what is the necessity for a Man that he ought to do when he comes to a responsible age. And teaching Hassein, who is not as yet responsible and who already starts to inquire what he ought to do, that that results in an answer by Gurdjieff—or by Beelzebub—that one should wait a little bit until one has a little bit more understanding of what actually is taking place.

And of course the discussion is not a description of Mankind, but it is really: What is a Man as he is, and what are the indications of such Descents—to what part of a person—and what is meant by 'Purgatory' for a Man's life, and what is meant when one talks about the 'Terror of the Situation' or that what is indicated by Ashiata Shiemash, or what is really the quintessence of a chapter on France. All kind of things like that, will you gradually become a little bit more familiar with it and you get used to certain terminology. It might actually intrigue you and you will—I'd hope, at least—finally find out certain things you've never thought about before.

And I say: If that is the source, don't go to someone else who starts to interpret it for you. You ought to be clever enough to interpret it yourself. And if in the first reading you haven't

reached very much, then read it for the second time—also as is indicated and recommended by Gurdjieff—to try, after a first exposure, to see perhaps if something has taken place in you.

Gurdjieff talks about life of Man. He talks to you in such a book. He considers you as a human being; with all the frailties of a human being; with all the different aspects; with all the different ways of behavior; with all the different interests that a Man is actually engaged in when he has affairs to attend to in ordinary life on Earth. And he gives a certain distance of that where Earth belongs: Almost an infinitesimal little point somewhere in the universe, belonging to a little bit of a solar system which he calls 'Ors,' and in that way setting a stage in which space is accorded a certain place of Infinity in relation to that what is the Earth as a very, very small point on which Mankind happens to live and of which each human being happens to be a part. And when you then realize that Beelzebub is talking to you, you can become very small and very meek and realize really what is life. And then to say what is life in 'oneself,' and to what extent is this life the same kind of life as the totality of all life would represent, that then the realization comes so clearly to the foreground—what is it that I actually consider my life—because so far all I do is to consider the form in which I happen to live.

These, of course, will be problems that will come up more and more; but if you do read and if you then would make attempts of whatever you might understand now by Work ... and perhaps you don't understand as yet and perhaps you want to know a little bit more about how to Work.

I would advise you, don't start off too soon—as I said, with an 'explosion.' Try to consider first what you are. I tried to say that two or three weeks ago, when I asked some of you to write me, to come here and only to come when you're really interested so that then that what you might hear about Work would fall in the right kind of a soil. Because, you have to be open about the possibility of Work. And some of you have written that you want to know more, then of course I suggest to you: Read first a little more, become familiar, *then* ask and start to ask questions which concern you and your life ... and concern you in the sense of a realization that you have to do something about yourself; and that your willingness is to find out first what you are, and as you study yourself or you see in retrospect and you recall whatever may have happened to you—and how you behaved and what you were, and what you thought and what you felt at such-and-such a time when you had an experience, perhaps, which affected you or involved you or with which you became identified—that then you gradually start to realize what it is that you have to work with.

Of course you will not have the truth; because that what you consider yourself to be is dependent on what you think, and that what you think may not be the truth at all; because it is, maybe, extremely difficult to accept the conditions as you are in reality, and you may not like all the time what you are forced to admit if the truth were presented to you. It is a question—in thinking about oneself and also having a feeling of that what I believe I am—that of course in that kind of a retrospection I bring forth all the different kind of good things of me and that I would not like to dwell too long about the things that are a little bit stupid, or ignorant, or even harmful or incomplete as far as I'm concerned, and that in my own eyes I wish my self-respect. That is, I want to be able to continue to live with myself, and I don't want to open up too many doors which show me certain things about myself which I have already ... at least I think that I have buried them, or that I don't want to be confronted with things that start to make me suffer or at least make me too thoughtful and perhaps even will prevent me from doing my ordinary work.

To the extent that I will dare—that is, to the extent that I become adventurous—to that extent I will want to find out what is the truth, and my wish for self protection will prevent me from digging down too deep at once, because as soon as something starts to hurt, I will try to get away from it. You see, I'm not—and most people, of course, are not—flagellant in wishing to suffer for the sake of the glory of the Lord; because I do not know what the Lord is, I don't even know, of course, what His glory is ... but I don't know what I should do in order to glorify Him; because that kind of a religious state I'm not familiar with—not enough ... unless I happen to become what I call then a 'morose' type: Losing myself completely in that what is only a spiritual existence, without keeping my feet on the ground.

The requirement for Work is first to be a normal ... more or less normal kind of a person; with questions—naturally, questions—because the knowledge is not sufficient in order to find out how to come to points of fusion or to understand the meaning of one's own existence, let alone to understand the reason why the Earth may have been created, or what it is when one talks about the universe or what is really an understanding, more or less, of Infinity. All such problems of course must be there, but the main problem is: Who am I actually, and what is it in me that speaks up when it says, "I want to find out what is Work," and why do I want this kind of a truth.

Because as far as life on Earth is concerned, I can do with a little less and I, really, can make the adjustment quite sufficiently ... and I can close my eyes also a little bit here and there

and I can explain—and explain after explanation—all kind of things about my conditioning, all kind of things that I can rationalize enough; so that I'm still able to live with my mind after my mind has seen certain things, but my explanations have given it the chance to become acceptable to me. But if I do understand that and if I say, gradually, that I'm a little 'fool' of course, and that I really am willing to take hypocrisy or a lie every once in a while trying to imagine it is the truth, then I really am quite stupid.

And this is the kind of a Conscience that gradually should develop in a Man; so that he finds out that he is infinitesimal, he is really a very small kind of a creature and there is nothing much that is very special about him. Even if he has a lovely brain that can talk and something that he actually can produce so that it can be sold or admired or written up and all the different things that belong to ordinary life; it's quite all right for the Earth and if that is all that one wishes it is more than enough, but don't bother about Work on yourself, because it doesn't belong there.

Work, as I said, belongs to your inner life as we defined it. It belongs to a level of Being in which I, as a Being, come to the conclusion that even if I am fused that I'm still incomplete as far as the component parts were concerned, and that it is necessary for me, in order to bring about a form of harmony of this entity, that the entity only will start to function in a homogeneous way when it is completed out of three component parts which are also completed in themselves.

Whatever that now may mean, don't let's go too far into that; because the language for this kind of Work gradually starts to dawn on you, and when one becomes serious enough to find out what is really the matter with oneself and one wants to find the truth, the truth will be meted out to you in accordance with your real wish. As I say, that what is too much of the truth which perhaps could destroy you, is simply that at a certain moment you will say it's enough because you can't stand any more. The reason for that is, you love yourself and you want to protect your life in the way it happens to be, and that as soon as there is a danger signal you will turn away from it because you are a coward and you don't want to face things all the time the way they are. I hope that such cases, when it becomes a little extreme you will be able to postpone; because it is very easy at certain times to use your own interpretation and then, when it becomes satisfactory, even if it is only a little bit of a working hypothesis that after some time you will start to realize that you can shoot holes in it, and it is not really useful enough to cover *all* the facts.

When one engages oneself in this kind of an endeavor; if you want to start on a certain road of self-knowledge, really to find out what it is in you that wants to find out what you are; if you want to find out in reality the truth about yourself; if you can understand a little bit the necessity of being honest with yourself and the realization of that you are now as an ordinary unconscious being, and perfectly lovely and suitable for living on Earth; that if one talks about the possibility of leaving Earth, or that there is the danger of dying and the necessity of the realization that it is not only a danger but it will be a necessity for the purposes of setting your life free from the form in which it now happens to walk around, that *then* the responsibility is either for the form or it is for your life. And if you can learn to understand that life, as an entity, is being poured into the form of your body and that it becomes manifest by the behavior of your body not only physically but the way your feeling and your mind operates, that that what is life in you and being separated from—or could be, *if* it could exist by itself—that then one finds quite soon that life must remain contained in a form as long as it happens to appear on the Earth.

The Earth requires form. That is the way life becomes manifest on Earth. It is possible that there is an emotional body—also on Earth—in which life can be contained; so that then this emotional entity could become a full-grown body as compared to the present feeling, and that actually it would be an emotional body which Gurdjieff of course calls 'Kesdjanian.' And that that what is needed for the formation of one's Soul, naturally is, again, another kind of a form; of a different kind of ethereal quality and different materiality, but nevertheless something that is a container which can contain life for a Man even on Earth. And that the process of wanting to grow is gradually to take life out of the form of the physical behavior into a form of an emotional kind into a form of a higher intellectual Being; and that then that what is the resultant of such life being now separated and put into different forms, actually in the process of that kind of a development becomes freer and freer. So that ultimately one can hope that after the third form has been uncovered and that what is the container or the 'outside appearance,' as it were, of one's Soul, that then what is Objectivity ... the Objectivity towards such a form of a Soul with life, is that then the recognition of life itself is no longer dependent on any kind of a form which a human being either has or can create. That then this question of the continuation of life through the Soul of himself can be ... at a certain time be dissolved as a Soul body, and in the fusion process of the three bodies that that what remains as life being given to the Being at that higher level, is simply the manifestation of a Being which at that point has become a unit as One.

And then you might say at the end of one's life on Earth, a Man who develops and could become in the sense of Gurdjieff harmonious, strikes one note by means of which it enters into the realm of Cosmic Consciousness.

All these kind of things, of course, partly are theory and partly they are desirable to think about. The question of thinking—of thoughts about yourself, of coming to grips with the reality of what perhaps you suspect and the honesty that is necessary for you to find out what it is now, even with your limited functions of your mind to try to be honest about that what you are and what you recall and what you remember of yourself—even if it is not entirely truthful, that at least it will go, because of sincerity, in the direction of truth. And that gradually by continuing to Work—that is, to apply a certain way of being able to become Aware of the existence of oneself without identification and without being subject any longer to any interpretation of time in the form of past or future—that then that what becomes truth for one becomes livable or palatable, or becomes one's own and in that sense, then, that what is the truth belongs to life. What is truth will set life free, and then when truth is absolute life becomes eternal. And the experience of a person who lives in that sense—in relation to his life and becomes free from the form in which this life happens to be—enters into the first realms of eternity.

We will talk more about such things if you wish, but we can talk about questions you might have. But again, I say your questions must be honest and they must be based on your attempts; the attempts to have an experience of Objectivity, the attempts to see if that what is the experience of an Awareness is really in the right direction: The experience of the creation ... or the possibility of creating an 'I' which could function in an Objective sense regarding you, as an ordinary human being, walking or doing things on Earth, that then it is as if such an 'I', looking at you, could be with you like your shadow. But the shadow, being formed by the Sun of our own solar system, is not entirely a picture of how it is 'I' could function, than only as a mere presence belonging to you, following you and being with you wherever you are, becomes then a reflex of that what could be 'I' if 'I' were not black but actually white.

That what is a shadow, of course, is the absence of the light from the Sun. That what is 'I' could be giving a shadow to oneself in front ... or wherever this 'I' happens to be, if it is back of one ... but if it is inside it will create a light within, and this is what I call 'Consciousness.' That what I wish to become is, for myself, complete so that that what is Consciousness can recognize my Conscience and that the two can become One in their aim for the wish of a fulfillment for

myself as I am now, hoping then that continuing on the road towards Objectivity and the fulfillment of that what is needed for the creation of 'I' as an Objective faculty, that gradually certain things can take place in me that I hope that will be of benefit and actually give me, at certain times at least, a certain insight into the reality of the situation of what I am.

If in that way I can find out what could be my aim, and that I honestly want to find out, even now on Earth; that I don't want to wait until I'm forced to find out, but that I voluntarily pursue an aim *now* to discover at what level is my Being and to what extent can I hope for the possibility of lifting my Being away totally from that what is the Earth. If I walk on air, I already am a little free from that what is subjectivity. If I walk on impressions, again I am a little bit lifted away from Earth—a little looser, a little bit more separated from that what is my physical body. If I can live in the name of God I can be free from the Earth and at times—when necessary—I can return to the Earth in order to fulfill whatever He requires, or to live in accordance with any one of the Ten Commandments.

I hope you will read, think, and maybe next time talk. Goodnight.

End of tape